

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 2, 1902.

VOL. IV, NO. 47.

Bro. Frank Souter lies at death's door. A week ago the doctors told **From Pontotoc.** him that he could not recover. Our God can raise the dead. We wait on Him.
Very truly,
Sept. 29, 1902. R. A. COOPER.

The annual meeting of the Convention Board for making appropriations for the ensuing **Convention** year will be held Tuesday, **Board Meeting.** November 4th, in the mission rooms of Jackson Baptist church at 10 a. m. Communications intended for the Board should be sent to Secretary A. V. Rowe, Winona.

H. F. SPROLES, Pres.
Z. T. LEAVELL, Rec. Sec.

Mississippi College closed last week with 252 present! And started this week with five or six more, and still **Glorious!** they come. This will make good news all around the world wherever her sons have gone. In far away Japan, Walne will hear of it and rejoice! 'Tis a fact that, notwithstanding the great past, her greatest history is still ahead of her. Let everybody work for at least 300 this year. Wouldn't it be glorious!

The story comes from Baltimore that three little girls were going home from school each bragging on her mother, claiming that hers was the best mother in the world. One of them said that her mother was good because she "has been abroad three times and can speak French as good as she can American." "My mamma can play everything on the piano—marches and all," said the second little maid. The third one, after some hesitation said, "I don't know that my mother can do anything; but, oh, she is such an awfully good mother to me." And that tells the story.

The Religious Herald rises up to say a very pertinent thing—as usual—with regard to something "new" **4Baptisti-** that has been dug up in the **cism!"** office of our esteemed contemporary of Kentucky—which is as old as Baptists are everywhere else. But hear the Herald on it:

The Baptist Argus is cackling mightily over what it calls "Baptisticism", which as far as we can judge, is a new term intended to signify the earnest and loving advocacy of denominational tenets—in other words, speaking the truth in love. That may be a new discovery in Kentucky, but we have been acquainted with it here for some time. We wish the Argus well, all the same.

The Central Baptist has these strong words to say on this important matter:

A Church's "The influence of a church
Power. does not lie in its numbers, nor yet in its wealth. Both of these are strengthening forces provided the primary elements of power are present. Of first importance is spirituality. This will manifest itself in harmony among the members, in the purity of their living and in devotedness to the salvation of souls. To a church of small and poor membership these conditions are as open and as attainable as to any other. Religious force is a possibility to every soul and is not dependent upon the mere accidents of wealth and culture and social standing. Some of the most conspicuous examples of religious power have been in the humble walks of life."

This association met in its 33rd session with the Bala Chitto Church 7 miles east of Magnolia on September 26. Rev. I. H. Anding was **Bogue Chitto** elected moderator, S. C. **Association.** Walker clerk, and G. W. Simmons treasurer. The matters usually claiming the attention of such bodies received due consideration. Secretary Rowe was present and in his accustomed manner made a strong plea for enlargement in mission work. There are in this body 23 churches and 3,270 members. All of these churches were represented. Very satisfactory progress seems to be making along all lines of benevolence. The territory embraced is Pike county with three or four churches from other counties. The ministers are I. Allmand, E. M. Schilling, I. H. Anding, S. W. Sibley, J. L. Price, A. F. Davis, A. P. Pugh, T. J. Fortenberry, J. E. Thigpen, J. P. Harrington, W. R. Johnson, J. R. G. Reeves, F. M. Gatlin, J. J. W. Mathis, B. N. Hatch and J. M. Cook.

Rev. J. P. Harrington preached the associational sermon. There was preaching on Sunday by Rev. I. H. Anding, Dr. A. V. Rowe and the editor of THE BAPTIST. Bro. A. P. Pugh was also appointed to preach at the stand, but the rain prevented. Upon the whole the session was an excellent one.

The next meeting will be held with the Smyrna Church, at 10 a. m., Saturday before the 4th Sunday in September, 1903; Eld. J. E. Thigpen to preach the associational sermon, with A. P. Pugh alternate.

In company with Bro. S. W. Sibley and others the editor had a delightful home with Bro. W. W. J. Magee and his excellent wife and daughter.

We acknowledge much appreciated courtesies at the hands of Hon. J. H. Price and his estimable wife, of Magnolia. Bro.

Price stands in the forefront of the legal profession in the State.

The bold, the scholarly, the consecrated, the magnetic McArthur, pastor of the Calvary Baptist church, New York City, recently said some plain words about infant baptism, that provokes the Nashville Christian Advocate to say the following nice (?) things back at the distinguished doctor:

Rev. Dr. R. S. McArthur, at the "evangel tent," New York, declared recently that the "dropping of water" on an infant was heathenish, and that the idea that God would forever condemn an innocent but unbaptized babe makes him a tyrant, a monster and a demon. The utterance, coming from Dr. McArthur, had a wonderful effect on his hearers. They rose to their feet and applauded wildly. The scene was striking." This interesting news item is from the Louisville Courier-Journal and it can be found elsewhere, no doubt, and so we give it credit, although it does show that there is more heathenism in New York than we had thought possible. What a heathen the learned Doctor must be if he did not know that his version of the doctrine of infant baptism is as gross a libel as 'ever was perpetrated by any heathen! How much worse than a heathen he must be if he does know the real faith of the people he so grossly misrepresents! Why should any preachers, even though they may be popular "evangelists," think themselves justifiable in trying to persuade the people that the great mass of Christians—for almost the whole Christian world practices infant baptism—are only a superior kind of pagans? It is needless to say that there is no Christian sect that can be justly charged with holding the doctrine that Dr. McArthur represented as being general among Christians.

And these remarks from the Advocate brings the gifted editor of the Western Recorder into the ring who quotes from "confessions" decisions of councils, creded many—and even from John Wesley himself—proving that Dr. McArthur is right, according to the documentary evidence before the world today, and "The ignorance, we will not say 'heathenism,' is on the side of the Christian Advocate which 'does not know the faith of the people it so grossly misrepresents,' and, does not know that the overwhelming majority of the believers in infant baptism believe in baptismal regeneration." Indeed, "the Advocate owes an apology to Dr. McArthur as well as to its readers; for "such language as it applies to the distinguished divine is not becoming in a Christian Advocate."

J. T. Buck Hist Lib

THE BAPTIST.

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T. J. BAILEY, Editor and Manager.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether brief or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Mrs. Adelia M. Hillman.

The character and life of this disciple of Jesus, teacher of youth and leader in woman's work in Christ's kingdom deserves and demands more than a passing obituary notice. Editorial attention would have been given it in these columns long ere this but for an oversight sincerely regretted, and the press of the associational season.

In the death of Mrs. Adelia M. Hillman, of Clinton, Mississippi, on June 30, 1902, the Baptist women of Mississippi lost one of their most efficient leaders, tireless workers and strongest characters. As one of the founders of Central Female Institute, as President of the Woman's Missionary Society from 1887 to 1894, inclusive, as Librarian of the Baptist Historical Society, and as President of Hillman College from 1894 to 1897, Mrs. Hillman wielded an untold influence for good in denominational and educational circles. Her imperial personality has left its impression on the minds and hearts of hundreds of her school girls, who will rise up from the hearthstones of cultured homes to call her blessed.

Born in Union, Maine, January 1830, she went down to her grave at a ripe old age, bearing the love of the large family, of which she was the making, and the mainstay, the admiration of her friends who were bound to her with links of steel, and "the marks of many years well spent with virtue, truth well tried and wise experience."

Adelia M. Thompson was the eldest of eleven children, and force of circumstances, force of intellect and force of character made her the leader. She died until she was fifteen years of age, under the tutelage of her father, graduated at the Warren Ladies' Seminary, of Warren, Rhode Island, was principal of one of the public schools of Providence, Rhode Island, for some time, and afterwards was head lady teacher of a young ladies' seminary in Maysville, Kentucky. On September 18, 1855, she was united in marriage to Dr.

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Walter Hillman, a graduate of Brown University, and afterwards President of Mississippi College and Central Female Institute, the celebrated Dr. Wayland performing the ceremony. Their union was never blessed by children, so their hearts were always concentrated in the institutions of learning they did so much to create and sustain. Mrs. Hillman served with marked ability as lady principal of Central Female Institute until 1876, when she retired temporarily from active duties of teaching, having been both pupil and teacher for forty years.

On the death of her husband in April, 1894, she became President of Hillman College, and presided for three years in "Adelia Hall," named in her honor by the Board of Trustees. During her career as a teacher she was interested in every phase of Christian education, and her papers read before the Associations and State teachers' meetings were models of thought and elegant expression. It is a striking tribute to her interest in education that when, in the summer of 1867, Mississippi College was \$6,000 in debt, with little prospect of meeting the payment due January 1, 1868, Mrs. Hillman went North at her own expense and obtained contributions and loans sufficient to lift the judgment and put the buildings in repair, with additions to the library.

When Mrs. (Gov.) Longino resigned the presidency of the Woman's Central Committee in July, 1887, Mrs. Hillman was elected as her successor, and right royally did she work for her Master's cause. Bringing to the work "large experience, superior intelligence, untiring energy and power to systematize," her administration was a vigorous and aggressive one. In 1891 the receipts from over four hundred branch societies aggregated \$16,765 and the average during the 6 years of her presidency was \$10,500, showing that she and her devoted co-laborers were important factors in the success of our State denominational work. The death of her husband in 1894, casting upon her a heavy business and educational responsibility, compelled her to resign the presidency of the Central Committee, although she took a lively and substantial interest in the work to the day of her death. She educated, largely at her own expense, Jose Felipe Molina, a Cuban lad sent by Dr. Diaz from Havana to Dr. Tichenor, of the Home Mission Board, to be educated as a missionary. She was twice offered the Presidency of the W. C. T. U., and was intimately associated with Mrs. Harriet B. Kells in the great temperance movement of Mississippi.

Mrs. Hillman was an intellectual queen, but above all was a consecrated Christian worker. She was one of two ladies to receive the Master of Arts degree from Brown University, but she accounted it a greater honor to serve her Master. She was imperial and imperious in mind, but gentle and affectionate in soul. Generous to a fault, possessing a high sense of justice and convictions as immovable as the rock of Gibraltar, she will be best loved by those who knew her best.

"Such was she; her work is done,

But while the race of mankind endure,
Let her great example stand
Colossal seen of every land,
And keep the woman pure, the Christian pure,
'Till in all lands and through all human story
The path of Duty be the way to glory."

Good News From the Schools.

The summer is ended, vacation is over and the schools are open again. And such openings as they have been! The like was not even dreamed of, a few years ago, by the best men amongst us. The session has not hardly started, and already there is a scramble for room. It looks as though our present buildings will have to be pulled down and built on larger foundations.

Our own Mississippi College, now in her 77th year, the glory and pride of the denomination, is now running away ahead of anything in all her marvelous history. Last week she had matriculated 232 students, and they were still coming in on very nearly every train. At this rate she will strike gloriously near the 300 point this year, if, indeed, she does not sweep grandly beyond it. Let it be so! Let the manly fellows come on, every one of them, rich and poor alike, until not one is left behind who ought to come and sit at her feet until they become as strong, in every fiber of their being, as the giant oaks that lift their "heads sublime" above "Mount Salus" and clap their hands day and night in honor of the noble sons that have gathered beneath their shades upon the campus green, and dreamed dreams and seen visions of coming glories since realized, that nerved them for another day's struggle.

Then the State University, the A. & M., the I. I. & C., Millsaps, Chamberlain Hunt, Jefferson, Hillman, Blue Mountain, Whitworth, Grenada, East Mississippi, and a number of others, have opened magnificently. In these the "classic," the "technical" and the "practical" all go hand in hand, some emphasizing one feature and some another, and some all. What a glorious spectacle our colleges present today, as they overflow with the very flower of our young manhood and womanhood, seeking to fit themselves for life's work.

And, thanks to our wide-awake Superintendent of Education, Prof. H. L. Whitfield, who, himself, less than twenty years ago, was working on a farm, our public schools have taken on new life. As a result of the special campaign he carried to a successful and glorious finish during the summer, very nearly every county in the State has increased its school tax, so that all our schools will run from five to eight months. The counties in the southern part of the State have lead off in this great work, Claiborne working up to a point of efficiency that gives her an eight months term and a perfect system of graded schools—a distinction of which she is justly proud.

If this sort of thing can be kept up for a few years then our educational advancement will be keeping step with our material prosperity. Then it will be no longer necessary to import men to run our cotton mills and other manufacturing industries. Just the other day we were being shown

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through a large ginney, when lo and behold, we found that they had to send to Chicago to get a man to show them how to operate their press. When will this sort of thing cease? When will we quit buying our furniture (the timber out of which it is manufactured having grown on our own lands and cut from our own forests) from the far North? When will our own sons and daughters cease to be hewers of wood and drawers of water for the whole world, civilized and heathen alike? How long will the old regime continue? Let our schools and colleges answer by turning out a large number of men and women competent to take up these various lines and departments of work in the industrial world right at our very doors and push them to a success. It takes a trained head as well as trained hands.

Chickasaw Association.

This body met on the 24th inst., with the Shubuta Church in its 27th session. It did the wise thing of omitting the reading of the church letters, and going at once into permanent organization by re-electing W. H. Patton, moderator; and electing W. A. Roper, Secretary and Treasurer. This association was organized 26 years ago, at Shubuta. Rev. W. D. Northrup was the first moderator, and Hon. T. C. McGeehe clerk. 25 churches were represented, and 23 Sunday-schools were reported. We have not seen this showing equaled in any of the associations.

The associational sermon was preached by Rev. R. S. Gavin. We did not hear it, but heard of it favorably.

The attendance of pastors was good. There were two visiting brethren present, —L. P. Leavell, field man in Sunday-school work, and T. J. Bailey. All the churches in Meridian are members of this body, except the Calvary Church. The territory extends from Lauderdale to State Line, a distance of 100 miles.

The unusually large amount of time given the subject of Publications and the splendid speeches made by the brethren were much appreciated and will be held in kindly remembrance. Our list was very much increased at this association and we left feeling much encouraged over the outlook in east Mississippi.

The Orphanage received due attention, a collection of about \$9.50 being made for this object.

The subject of missions was thoroughly and ably discussed by the pastors. Sec. Rowe was at another place, advocating the great cause of missions.

Our field man, young Bro. L. P. Leavell, talked along Sunday-school lines to the great edification and delight of the association. Woman's Work was not neglected, several good speeches being made on the subject.

The ladies held meetings for conference concerning their specific work. Sister Woods, of Meridian, Secretary Central Committee, was present and took an active part in these meetings.

All the subjects usually considered at associational gatherings had their places

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in the deliberations of this body.

The next meeting will be held with Enterprise church, on Wednesday before the 4th Lord's Day in September, 1903.

We were entertained in splendid style in the good home of Bro. W. H. Patton, who conducts the temperance department in THE BAPTIST. Our venerable Brother, Dr. J. A. Hackett is the honored and efficient pastor at Shubuta.

Notes and Comments.

In last issue in Dr. Venable's excellent article on "Why Do the Baptists Immerse," the word "Saphocles" should have been *Sophocles*.

Dr. Broughton's church, the Tabernacle, Atlanta, Ga., has endorsed his alien-immersion vagaries by a vote of 225 to 1. Blessings upon the head of that one!

Bishop Fitzgerald, in "Sunset Views," says, that he has been "in" the Methodist church since he was "two days old"—that is to say just close by, or near to it, just close enough to be comfortable, one would suppose!

It is a fact, and a very reasonable one, that pastors do say that those of their members who read THE BAPTIST are most hearty in supporting the work of the churches. Moral: Let the pastors be untiring in their efforts to interest their people in reading the paper.

The young Baptists of America are going to spend six months, beginning October 1, with those grand old Baptists of the first century—Matthew, Mark, Luke and John. They want you to join them—will you not do it? The Lord has promised good to those that do so earnestly and devoutly, so come and let's go with them.

Rev. Frank Dixon, brother of the noble A. C. and the inimitable Tom, of "Leopard's Spots" fame, has resigned his church at Hartford, Conn., because of his increasing lecture engagements. 'Tis a pity that a real, good preacher will so far forget himself, or rather his high calling, as to do a thing like that.

Don't forget to have your children read, "Why Do the Baptists Immerse," now running in these columns. While you understand it, your children do not; nor will they, except somebody should teach them—and there are none more capable of doing this than Dr. Venable. Read his articles and pass them around—they will do the balance.

Of course, so long as you can find a man whom you cannot induce to read his Bible, and his kind is legion, so long will it be difficult to induce him to take his denominational paper. But whenever you do induce one to read his paper, and this kind likewise is legion, you will find a strong supporter in all your church work, Brother Pastor.

We are informed Blue Mountain Academy opened one of its fullest sessions September 17th, inst., under Capt. T. E. Mortimer, the enrollment at opening being over twice that of last year and the faculty twice the number of teachers for last session's opening. This is Capt. Mortimer's fourth session and the first year of his new contract for ten years.

To whom it may concern: Brother pastor, is it not a fact that your sermons are a little too long, a little too dry, a little too deep, a little too hard and a little too scattering to be very edifying and satisfactory to yourself—to say nothing about your hearers? Suppose, then, you cut off the head and tail and then divide the "body" into three parts, giving them one part today and reserving the other two parts for later occasions. The experiment is worth trying, anyhow.

On Wednesday, October 7, 1857, Mr. Spurgeon preached in the "Crystal Palace" to 23,654 people, which was "the largest congregation I ever preached to in any building," he says. After the service was over and he went to sleep he did not wake until *Friday morning*, and

"Tired nature's sweet restorer, balmy sleep," had gotten in its work. He did not sleep until after the sermon, he it noted, and only then because he could not wake and his "wifey" would not let him be disturbed until he had finished his rest. None but the tired can rest.

The Episcopalians have sent Bishop Brent to the Philippines, with \$100,000, in hand, with which to erect a great cathedral in Manila. J. Pierpont Morgan, Senator Hanna and half a dozen more multi-millionaires are behind the scheme to raise \$1,000,000 for mission work in those parts. They have sent out a plea for their brother Episcopalians to help them. It is good to see these "captains of industry" turning their attention towards the cause of missions, and we trust that they may grow in the grace of giving until they shall be ashamed to ask help in raising so small a sum as a million dollars.

From Taylor's Depot.

Last week was a great week for the Lord's people at Taylor. The pastor began the meeting on Sunday, the 14th, and was joined the following day by Bro. S. G. Cooper, bishop at Canton, who then did all the preaching. We closed on Friday night with one for baptism.

The week was truly one of revival among Christian people. I am fully persuaded that the church is far more able to face the future for creditable service after having been fed on such strong meat of the gospel. Bro. Cooper is an expositor of the Word, unfolding its beauties and consolations with great simplicity and power.

Now a word from the pastor's home church—Coffeeville: Last night they met in conference and extended me a hearty, unanimous call for another year's service.

R. C. BLALOCK.

Dr. Willingham's Letter.

Did you read it in THE BAPTIST of September 11th? If not, purpose in your heart that you will read it always hereafter, whatever appears in our paper from his pen. You owe this much to him and to our own State secretary of missions. Their words carry, even to the printed page, something of the ardent love their hearts bear for their Master and lost souls.

Dr. Willingham's appeal in this letter deserves the earnest consideration of all Southern Baptists. He shows us our opportunity, "a great clear and effectual" opened unto us. Our three hundred representatives on the foreign field, missionaries and native workers, call to us with all the earnestness of their souls to enter in and thus enable them to possess the land for our God. The appeal comes re-enforced by tidings of increasing success. Clearly it is our duty to give the Gospel to a lost world whether it is accepted or not, but the success of our work greatly intensifies the obligation. The October Journal tells us, "The missionaries, in general, are reporting blessed progress on the mission fields; especially is this true of China and Brazil." Dr. Willingham tells us that \$230,000 or \$240,000 will be necessary to meet the requests of our missionaries this year without sending out another new missionary. In view of the fact that a number of choice men and women are waiting for orders from our Board, our hearts ought to be stirred and our purse strings unloosed, that we may measure up to the obligation which our God has placed upon us. Southern Baptists should be satisfied with nothing less than \$250,000 for foreign missions for this conventional year. But I am more directly concerned about what Mississippi Baptists are going to do. Brethren, shall we meet our apportionment this year? Does it seem a great thing for the Baptists of our State Convention representing millions of dollars to give \$50,000 this year to foreign missions? True, this means an increase of nearly 50 per cent. over last year, but, is it not time for us to make a decided advance in this department of our work? For the first time in years there is no special object of absorbing interest appealing to our Convention—no church building debt, no orphanage building, no heavy college deficit, no college endowment appeal. Let us make missions the paramount issue for 1903.

To raise this \$13,000 many of our churches must greatly increase their contributions, some of them 100 per cent. to allow for the laggards who will fall behind. Brother pastors, how many of you will join the writer on the proposition to attempt an advance of 100 per cent. in the church or churches of which you are pastors? There are ten or a dozen churches in Mississippi that ought to give \$500 for foreign missions this year. Is the discouraging crop conditions any urged as a reason against an advance? I submit that the argument belongs to the other side of the question. Malachi 3:10-11, turns the argument into a boomerang. "Bring ye the

whole tithe into the store house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts." This challenge of Jehovah's is still in force. He bids us put him to the test.

W. F. YARBOROUGH,
Vice-President for Mississippi.

To the Sunday School Workers of Mississippi.

"WHEREAS, the Golden Text for Sunday, November 9th, next, is 'Choose you this day whom ye will serve;' and

WHEREAS, a conference of eminent Christian workers at Winona Lake Assembly has designated November 9th, next, as a day for special effort in winning souls to Christ; therefore,

Resolved, That the Central Committee of the International Sunday School Convention, in session in the city of Philadelphia, this 19th day of September, 1902, hereby unanimously adopts the suggestion above referred to, and earnestly recommends that special effort be made on the part of pastors, officers, teachers and parents during the week beginning with the first Sunday in November next, to persuade our unconverted children and youth to accept Jesus Christ as a personal Savior, and we further recommend that Sunday, November 9th, be observed as 'Decision Day' in all the Sunday Schools of America.

Resolved, That Geo. W. Bailey, Philadelphia; Rev. John Potts, Toronto, Canada, and N. B. Broughton, Raleigh, N. C., be and they are hereby constituted a committee to advise the various State secretaries and publishing houses of this action, and to urge their co-operation in this special effort to promote the interests of the Kingdom of Jesus Christ."

The above circular was sent to me by the committee named and I take great pleasure in publishing it with the earnest request that all our Sunday School workers, pastors and parents unite in this great undertaking.

JNO. T. BUCK,
Mem. Int. Ex. Com. for Mississippi.

The Home Mission Situation.

A statement of the situation of the Home Mission Board has been delayed for some time in order that there might not be even an apparent conflict between home Mission interests and the State Mission Boards, so many of whom are just now rounding up their year's work, and straining every energy to reach their Conventions out of debt.

While our situation is not alarming by any means, it is such as to make it seem well to inform the brethren of the progress

of the work committed to our trust. The Board, in obedience to the direction of the Convention, planned its work for this year on a basis of about 25 per cent increase—to be strictly accurate, it is an increase of 22½ per cent over last year. This, of course, has increased our monthly expenditures, and makes it necessary that we should receive more money than formerly to meet our obligations, while the fact is, we have received a little less money this year than had been received at this time last year. I make no attempt to account for this situation, unless the naming of two facts will account for it.

The first one of which is that the Home Mission Board reported a balance in the treasury at the close of last year, and this may have lead the brethren to think that our necessities would not be urgent; overlooking the statement that every cent we had, and more besides, would be necessary to meet outstanding obligations.

The other fact is that many of the States are just now approaching their Annual Conventions, when State Missions, Colportage, etc., require immediate attention. Georgia, Texas, Virginia, Tennessee, Missouri, Maryland, District of Columbia, and the Carolinas all hold their Annual Conventions in the fall of the year; and, very naturally, give first attention to their State Mission work; afterwards they make their contributions to Home and Foreign Missions.

Your Home Mission Board makes no complaint, but accepts the situation. If some large-hearted, liberal givers could relieve the situation by forwarding at least a part of the money they expect to give to Home Missions, it would be a handsome thing to do.

Turning from the financial phase of the situation of the Home Mission Board, it is exceedingly gratifying to be able to report to the brotherhood glorious prosperity. Our Missionaries and our Missions have been partakers of the grace of God that has so richly abounded this year, in which large numbers of conversions and baptisms have added to our churches throughout the South, thousands of new members.

While there are always opening opportunities that send up to the Home Mission Board the Macedonian cry, it seems but proper to state that our work in its several departments is well organized, and the fields that we attempt to occupy, are reasonably supplied with efficient and successful preachers, and the favor of God seems to be upon them.

Affectionately,
F. C. MCCONNELL, Cor. Sec.

Two Good Meetings.

BRO. BAILEY:—I have been anxious for the past month to report two good meetings, held with two of my churches in August, but have been sick some and on a trip to South Mississippi part of the time. We began a meeting with Unity Church near West on Saturday before the second Sabbath in August, which continued till the following Thursday night, resulting in

the revival of the church, and a great move on the part of the world. I baptized two men advanced in years at the close. Bro. David Burney did most of the preaching and did it well. On the following Saturday our meeting began with the Ebenezer church. Bro. L. F. Gregory came Sunday and preached us four good sermons up to Monday night. Bro. Gregory was ordained to preach by this church—was raised in sight of the church house. On Tuesday Dr. J. L. Pettigrew of Clinton, came to our aid, preaching for us day and night to the close. And Bro. Editor, some of us will not soon forget Bro. Pettigrew's strong gospel sermons. It is questionable in my mind whether he has a superior in the State as a sermonizer; he held his hearers spell-bound from beginning to end in every sermon. His denunciation of sin in the church and out of it was very forceful. His appeals to Christians for more exemplary lives were strong and I believe effective. I don't care to hear or read any more that preachers are stronger at fifty than ever after. It strikes me that Bro. P. is doing as good if not the best work of his life, and here Bro. Editor, I wish to say that the tendency in some churches to lay old preachers on the shelf and give our young men the stronger churches is unscriptural and hurtful to the cause of Christ. Our meeting resulted in eleven additions—five by baptism.

D. L. WILSON.

Kosciusko, Miss.

Judson Association.

Held its fiftieth anniversary with the Fellowship Church September 16th, 17th and 18th. In the absence of both principal and alternate, a visiting brother, by request of the body, preached the introductory sermon. R. S. Thomas and S. H. Turner, the former moderator and clerk were reelected to fill those offices, and P. J. Mattox was elected treasurer.

The reports on the different enterprises fostered by this body were in the main good, and elicited very hearty and spirited discussion. While the spirit of missions here is hardly in keeping with that of the great man, whose name the association bears, yet something is being done along this line and the progressive element in the body is hopeful of a healthy growth in all departments of mission work.

A considerable advance in Sunday School work was reported to have been made the past year, so that now there are Sunday Schools in fifteen of the twenty churches composing the body—a good showing indeed, but much of this improvement is doubtless due to the interest and energy of Bro. P. J. Mattox, who is appointed general Sunday School superintendent of the association.

Rev. J. H. Jenkins, pastor of Fellowship Church, and his people were diligent in caring for the messengers and visitors and the hospitality was abundant. While the ministers in this body are few, yet they seem to be earnest and active.

THE BAPTIST man received a cordial wel-

come and while he added some new names to his list of subscribers he feels sure that he could have done much better but for the great scarcity of money and some other hindrances he could not control.

By common consent Bro. Thomas, a noble-spirited layman he is, who has been moderator for several consecutive terms, seems to have a life tenure of that office. He is a fine presiding officer.

The next meeting of the body will be with Center Hill Church, two miles from Plantersville, Tuesday before the third Sunday in September, 1903.

H. M. LONG.

Centerville.

I wish to say through the columns of your paper that I have just received a call, hearty and unanimous, to the pastorate at Centerville for half time, and that I have accepted.

I found Centerville quite a surprise, as many doubtless would, if they should visit this progressive town in Southwest Mississippi. It is about three times as large as I would have guessed, having a population of about a thousand. There is a Cotton Seed Oil Mill, and also a Delinter here, besides other business concerns of importance. This is a good truck raising country, and there are some right successful truck raisers near town.

The town has grown rapidly and gotten most of its growth in the last three or four years. Likewise the Baptist church is growing rapidly here, and the Baptist cause is gaining in favor with the people every day.

Three years ago this church reported only 36 members and nothing done for missions. There are now 96 members. Sunday the 21st of September, Bro. B. B. Hall, after preaching his farewell sermon, took up a collection for Foreign Missions, which has since been increased to \$47.50. That Sunday night resolutions were read expressing the church's high appreciation of the faithful and successful work done by Bro. Hall during the eighteen months he was pastor. He has just left for Louisville to take a course at the Seminary.

I will write you about my other work later on.

Yours in the work,

JOSEPH JACOB.

Centerville, Miss.

A Debate.

The Campbellites have been disturbing the peace and dignity of my work for sometime and boastingly threatened to abolish the Baptist cause from this part of the moral vineyard.

Rev. F. C. Fuqua of Coffeeville, elected himself to this important task while Bro. I. N. Penick of Martin, Tenn., espoused the cause of the Baptists.

We met at Concord Church for a five days discussion of our differences, and somewhat to my surprise they do not teach one single passage of Scripture that accords with Baptist doctrine.

When our beloved Bro. Penick had very shrewdly laid his trap to catch the

cunningly devised fable of Campbellism, it was real amusing to watch the anxious little hero of a falling cause as he dodged from one imaginary breast-work to another, and watch his strength decline at each effort to twist some passage out of its natural order and then giving it a strange and unscriptural rendering. But the profound and logical reasoning of Bro. Penick came like a sledge hammer, driving the truth of God's Word home to every heart present.

Bro. Penick is not only a powerful reasoner but a man full of the Spirit of the Master. The Baptist cause was thoroughly vindicated. The church revived and the whole community feels a Spiritual uplift. Thanks are due our Bro. D. D. Shuck for services rendered and for his presence through the entire debate.

I will close by giving a few sample concessions made by the Campbellites:

1st. A dead church with Christ in it.

2nd. The church and Christ one and the same thing, therefore the church died and was buried and has ascended into heaven.

3rd. The church started on Pentecost because of the Spirit, and yet they deny the existence of that very power of the Spirit.

4th. They baptize neither saint nor sinner, but they catch their candidate on the wing, and baptize him between the state of sin and grace.

5th. They accept our baptism but assert that the candidate took a Baptist preacher and was baptized with a lie on his lips.

J. R. TAYLOR.

Taylor, Miss.

College Tidings.

We are on a boom! It is now 18 days since the session opened and we have 252 students enrolled. Never before has Mississippi College enrolled that many students this early in the session. We now have 18 more than we enrolled all last session. Only twice in the history of the College has the enrollment of the entire session been larger than the enrollment of the first 18 days of this session. I am glad to say, too, that we have an unusually well behaved and studious crowd.

With the present start we ought to reach 300 this session. Let all who are coming arrange to enter as early as possible. Crowded as we are with work the president will need to stay close at home this session. President Webb used to say, "The way to get more boys is to take good care of those that come." There is much truth in the saying. We hope to make this session, from every standpoint, the best session in the history of the College.

Yours for larger things,

W. T. LOWREY.

Clinton, Sept. 29th, 1902.

Query.

It is true that one of the basic principles of the interdenominational Sunday-school Convention is to ignore doctrine and polity. How can Baptists become a part of such an organization and be consistent and loyal to the truth?

J. R. SAMPLE,

Marriage as a Civil and Religious Institution.

In Christianity and its law, marriage is the voluntary union of a man and a woman as husband and wife. Both condemn communal marriage, called Hetairism or Promiscuity, in which all the men and women in a small community are regarded as equally married to one another; "complex marriage," practised by Perfectionists in America, in which "every man in the household becomes the husband and brother of every woman, and every woman becomes the wife and sister of every man;" marriage by force, or getting a wife by capture. In this limitation both stand on the requirement of God's word: "Let every man have his own wife, and let every woman have her own husband."

1. *Marriage is a divine institution.* It was ordained by God for the promotion of human happiness and the maintenance of social order in the world. It dates from man's creation, and is founded upon the necessities of his nature. It was instituted before the existence of civil law, and cannot therefore in its essential nature be a civil institution. God has said who may enter into this union, prescribed the duties belonging to the relation, determined its continuance, and stated the causes which justify its dissolution. It has all the marks of a divine institution. True, it is a voluntary and mutual compact, yet the agreement to be faithful to one another is made before God, and the contract becomes a religious vow.

How does a man and a woman become husband and wife? Are there any scriptural preliminaries and ceremonies? Under the Old Testament dispensation the bride was generally selected by the family or friends of the bridegroom. It does not follow that the wishes of the bridegroom were not consulted. Sometimes when there was difference in rank the bride was offered by her father. The references are too many and familiar to set down. The choice of the bride was followed by the espousal, somewhat like the more formal than our "engagement." According to Jewish writers, the marriage was effected—(1) By the presentation of money, or its equivalent, to the bride in the presence of witnesses, accompanied by a mutual agreement to live together as husband and wife after God's holy ordinance. Our word marriage means "a woman's dowry." (2), Or by a written instead of a verbal agreement, either with or without dower.

The essence of marriage consisted then, as it does now, in the voluntary and mutual agreement of a man and woman in the sight of God to receive each other as husband and wife. Witnesses only take cognizance of this agreement. The ceremonies of a minister of religion, or civil officer, are not absolutely essential. Among Quakers and others, marriage is lawfully solemnized without the intervention of either. But in order that its divine appointment and nature be kept in view, Christians should insist that it be solemnized by a religious service. The ceremony should be performed by a

minister of Christ. He should receive and register the marriage vows as made unto God. The civil officer can be a witness to the marriage and record it as a civil contract.

2. *Marriage is also a Civil Institution.* In law it is regarded as a civil contract. It is not considered at all as a religious vow. Because it is the most important of all human contracts, it is called an institution. It must be entered into and may be dissolved only according to the requirements of law. It is a civil institution, because the law says who may and who may not enter into the compact; it recognizes and enforces the covenant; it imposes and enforces civil obligations; it fixes all legal consequences; it settles questions of property, support, the control of children; it describes how the contract is to be solemnized and authenticated—that a license shall be procured, a ceremony performed by a person authorized by law, who shall certify to its performance and return to the State for record both the license and the certificate; and it prescribes the causes of dissolution. The object of these requirements is the protection of the parties themselves, their offspring and society all of whom are interested in having the marriage legally made, and the evidence of it put into an accessible and enduring form. In most States failure in these ceremonial requirements does not invalidate the marriage, if the parties are not under legal disability, such as lack of age, idiocy, prior marriage. Mutual consent before witnesses, or subsequent acknowledgement in their presence, constitutes legal marriage. In Mississippi some of these requirements may be dispensed with and the marriage valid. Since 1892, however, the issuance of a license is essential in civil law to the validity of marriage.

Christians are servants of the State and should render obedience to its laws so far as obedience is consistent with a good conscience toward God. To them the power of the State is limited to the revealed will of God. The law has no right to prohibit a marriage which God allows. It can attach only civil penalties to the violation of its laws. It cannot dissolve the sacred contract and authorize another except for adultery, the only Scriptural ground of divorce—"the voluntary sexual intercourse of a married person with a person other than the offender's husband or wife"—Bishop.

Only ministers of the Gospel should receive and record the vows of marriage. Civil officers may be witnesses, and should record and keep the certificate of marriage. I repeat that no minister of the Gospel should perform the marriage ceremony when one of the persons seeking to be married has been unscripturally divorced, and that legal divorce proceedings should be conducted on Scriptural grounds, that is, that when it exists, the Scriptural plea which justifies marriage should appear in the proceedings of the court.

H. F. S.

Vicksburg, Miss.

Letter From a Young Lady to a Young Man.

Mr. L—:

Your beautiful card of invitation to the "ball" to be given by the young men of the city "in honor" of Miss J— has been received. Had nothing else come to me respecting that event, I should give the "card" no further thought than to suppose it was intended as a "society" compliment merely; but as there came with it a polite note from your hand inviting me in a more personal way to attend the ball, I have decided to address you these lines.

You will allow me, first of all, to give expression to my surprise that you should seek in this way to draw me away from the path you know so well I think to be right. You, and all who are intimately acquainted with me, are fully aware that I never attend such places. I must, therefore, be permitted to attribute your course in the matter to a want of thoughtfulness on your part. You know full well that more than ten years ago I joined the church, and although I was then in my young girlhood I fully appreciated the gravity of the step I was taking. I gave my heart and life to my Savior in that hour, and assumed the vows of church membership for all they meant. And, by the grace of God, I have ever since remained steadfast in my purpose to be a consistent Christian. What grieves me most of all now is that one whose friendship I feel so sure of should seek to draw me into an "amusement" that is admitted by all sober, thoughtful people to be so damaging to religious influence and enjoyment.

The dance, as you well know, is condemned by all Christian denominations. Roman Catholic and Protestant Christianity alike condemn it as improper and hurtful to young Christians.

And do you fully realize what you have asked me to do? You request me to "lay aside" my "little scruples" and attend with you a place where I could not take the Savior with me, and where, if I participated in the dance, I must allow liberties (pardon my plainness of speech!) with my person, as I have been informed, that ought to bring, and would bring, the blush of shame to the cheek of any pure hearted young woman—liberties that would not be tolerated anywhere else. I am perfectly willing to believe that this did not occur to you when you sent me that card.

I have said that the dance is hurtful to Christian influence and enjoyment. Are you not perfectly cognizant of the fact that the young church members who take least interest in the work of the church are the very ones who attend balls and engage in the follies of the dance? Are not you yourself an example of this? I am told by members of the church in which you hold membership that you are never at the Wednesday night prayer meeting, that you do not go to Sunday School, that you take a seat far back at the preaching hour, and it is said by those who know that you probably spend ten dollars on "society" where you give one to the cause of that

Christ whom you profess to love. And yours is but a single case of the many.

And pray tell me, can the dance afford any rational enjoyment to an intelligent man or woman? Is there, can there be, anything about it that is refining or exalting? It seems to me it is more befitting the age of very young childhood than any other period of human life.

Is it complimentary, think you, to a young lady to ask her to dance? It requires no intellect to dance. Monkeys and dogs and elephants can learn it.

In view of all I have written, would I not lower myself, as a Christian, in your estimation were I to accept your invitation and engage with you in the follies of a ball-room?

And now I ask you to consider what is suggested by the following incident: A pastor of my acquaintance was expostulating with an irreligious young man for using his influence to get young lady church members to dance. The young man's final remark was this: "Well, I love to dance with them; but when I go to hunt me a wife I will not go to those with whom I have danced."

It seems to me, in view of this, that any young lady who engages in the dance does, to say the very least of it, leave herself open to unfavorable criticism.

Now, in closing, allow me to say that the young men of the land are almost wholly responsible for all the hurtful customs of social life. If they did not lead, I am sure the young ladies would not. In view of the foregoing objections to the dance, as well as others that I cannot with propriety put before you, I beg to decline your invitation to the ball.

Your friend,
ANNA BELL (in Brandon News).

Spillman Appointments—Sunday School Institutes.

Blue Mountain—October 26 and 27, a. m.
Cherry Creek—October 27, 7 p. m. and 28.
Tupelo—October 29.
Macon—October 30, 7 p. m.
Starkville—October 31 and November 2 at 7 p. m.
Columbus—November 1 and 2, morning and afternoon.
Meridian—November 3, at 3 p. m., and 4th.
Hattiesburg—November 5 and 6.
Brandon—November 7 at 7 p. m.
Clinton—November 8 and 9, a. m.
Jackson, First Church—November 9, 4 and 7 p. m.
Gloster—November 10, at 3 p. m., and 11th.
Indianola—November 12.
Greenwood—November 13.
Lexington—November 14 and morning of 15.
Yazoo City—November 15 at night and 16 at night.
Anding—November 16, morning.
Our State Sunday School missionary, L. P. Leavell, will accompany Dr. Spillman. We bespeak for them the co-operation of pastors and brethren in this work. The arrangements for these meetings will be in the hands of the pastors and all Sunday

School workers adjacent are earnestly invited to attend.

The unequal division of time is to be accounted for by the railroad schedules and a desire to give the best service to each place.

In behalf of the Executive Committee of the Convention Board,

A. V. ROWE, Cor. Sec'y.

Dedication at Tupelo.

On last Sunday (Second Sunday in Sept), our new church building was dedicated free from debt. Bro. S. G. Cooper, my predecessor here, came up from Canton and preached the sermon for us and Bro. G. W. Potter of Nettleton, also a former pastor, offered the dedicatory prayer. Bro. Potter preached for us at night.

Our building has cost us about six thousand dollars. We have a well constructed brick house, neat and attractive in all its appointments and a fitting testimonial of the struggles of our little band.

Our prospects for the future are promising.

Fraternally,

S. A. WILKINSON.

Sept. 17, 1901.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

Tishomingo Association.

This body met in annual session on Friday morning, September 19th, with the church at Corinth. By far the greater part of the first day was consumed with reading the letters from the forty or forty-five churches composing the body. This, to me, seems a needless consumption of valuable time that might be employed in the consideration of more important matters.

E. S. Candler, Jr., was re-elected moderator, and G. W. Dudley, clerk. At night the introductory sermon was preached by Eld. J. S. Berry, who handled his subject well and to the edification of his hearers.

Among the representatives of our State work I noticed Secretary Rowe and S. S. Sec. Leavell, both of whom seemed to be in much earnest in pushing their respective missions.

The field man for THE BAPTIST was generally well received, but owing to an effort to eliminate entirely the report on Publica-

tions, and failing to do that, but succeeding in limiting the entire discussion of said report to twenty minutes, what was said for the paper had to be much compressed. Why the discussion of this particular report was so narrowly limited, while the other reports had "free exercise of full capacity," another may be able to explain. The writer feels much indebted to Col. Jno. D. Bills, an earnest friend and supporter of the paper, and for several times the moderator of the association, for his kind aid, and generous expressions of sympathy in the paper work. But for Bro. Bill's timely interference the report on Publications might have been left out altogether.

However, newspaper men must expect rough sailing sometimes, for if it were always smooth they might, like railway trains, become wrecked somewhere along the line, so then, upon the whole, perhaps a vote of thanks should be tendered the brother that put on the breaks.

The different reports were pretty generally discussed, and the preaching heard by the writer was of good quality. This body has in it some strong preachers, such as L. R. Burruss and J. S. Berry, who have for years stood faithfully for the gospel in its purity.

Bro. E. S. Candler is about as popular as moderator of his association, as he is as congressman in his district, being the last time elected to each place without opposition. May his tribe increase and live a long, long time to bless the world.

The Committee on Entertainment was untiring in efforts to provide good homes for the messengers and visitors to the association. The next meeting will be with Osborne Creek Church.

H. M. LONG.

Young Men Going to New Orleans.

There are many young men every fall who come to New Orleans to enter some of the various schools and colleges, also to accept business positions. The Young Men's Bible Class of the First Baptist Church, Magazine Street near Washington Ave., will be very much obliged to parents, pastors or friends who will send to Rev. C. V. Edwards, 1452 Jackson Ave., the names and addresses of any such young men.

The Deer Creek Association.

This body meets with Bethel Church, Sunflower county, October 7th. The nearest railroad station to this church is Heathman, on the Southern Railroad. It is advisable that all who expect to attend should come on Monday, the 6th. There will be conveyances to meet both the day trains and also the eleven o'clock train on Tuesday. If any expect to attend arriving otherwise than the time indicated they had best notify me that proper arrangements may be made for their accommodation.

We are hoping for a large attendance and that the brethren will not come with the intention of rushing through the business.

Fraternally,

E. T. MOBBERLY.

Indianola, Miss.

The Soul Winner.

The soul winner has himself been won to Christ, has apprehended the Christ not only in his intellect but Christ is enthroned in his heart and is to him a joyful possession, and when he speaks of him to others he does so as one who has experienced the riches of his grace.

The true Christian exhibits to the world what the religion of Christ does to fallen, depraved man, how it makes him true and pure and good. The highest evidence of Christianity is a life incarnating divine truth. Hume confessed that hisistic philosophy could not explain a Christian life, and Voltaire said of a consecrated Christian, "There goes an argument in favor of Christianity I have never been able to refute." The Christian is a living epistle, translating the Word of God into actual form and illustrating that Word. Gloriously beautiful is the life of that one who brings to bear the truth of the Gospel upon his fellowmen by its embodiment in his own well rounded Christian life. It is a flower in the garden of the Lord, whose fragrance fills the spiritual air. It is a lighthouse, whose light saves the mariner from wreckage upon the rocks and guides him in safe paths of the sea of life. Such a life is a continuous protest against sin and a magnet of power, that draws lost men to the Savior.

The soul winner's heart burns with holy love for God and for the sons of men, and this holy passion moves him to soul winning. Love, sweet love, wins when all else fails. It subdues the most stubborn and tames the most savage of the race. It is the love which is the spirit of tender sympathy, an eager compassion that grieves over the woe and sorrows and sufferings of a sin-smitten world. The soul winner touches the chord which vibrates in the human heart and wins precious souls to his sympathetic Master. The work of the soul winner abides. When all things earthly shall fail or be wrapped in the flames of the last great conflagration, the work of the soul winner will remain, for neither earth nor hell can undo the work of regeneration accomplished through human instrumentality.

The work of the soul winner is felicitous. The gold digger's heart bores with joy when he strikes a rich vein of the precious metal, but no words can express the joy which comes to the heart of the soul winner when he has brought an immortal soul to the fountain of eternal life. It is such joy as remains, and remains forever.

O, the supreme delight that is found in placing stars in the crown of our dear Redeemer, in the crown which shall adorn that dear head which was once crowned with thorns for our sake. Every soul led to Jesus is a star in the Crown of Him we love most and hold dearest. Does the work of the soul winner is most felicitous.

The soul winner deals with immortal spirits and immortalizes himself. He who rescues the perishing from floods and flames immortalizes himself among the men of this world, and his name is heralded and

praised far and near. He who rescues immortal spirits from the floods of eternal wrath and fires of an eternal hell receives the plaudits of the heavenly hosts, the approving smile of his Lord and Master, and his name is held in everlasting remembrance. The soul winner's recompense is paid in the coin of heaven, the coin of eternal joy, which shall swell his heart as he listens to the shouts of the redeemed, one or more of whom he led to Christ.

In conclusion—what else is equal to the work of soul winning, and what else can contribute so much glory to God, so much joy to the Christian and what other work will last so long! The great Napoleon was told by the artist that the canvass would carry his portrait five centuries, he exclaimed "Is that all?" The great Corsican knew that as compared with the cycles of eternity five hundred years are as nothing. He who wins a soul to Jesus writes an everlasting memorial upon the tablet of the heart of that immortal, that shall wear a crown of glory in that kingdom eternal.

"This crown with peerless glories bright
Shall with new lustre boast
When Victors wreaths and Monarchs gems
Shall blend in common dust."

The time and labor and means that is best spent by an infinite degree is that which is spent in winning souls to Christ; and eternity will confirm the inspired declaration that, "He that winneth souls are wise."

Dear reader, do you love Jesus? If so let's you and me think more and more seriously on these solemn things, and may God inspire our hearts to devote the balance of our days to telling sinners round, what a dear Savior we have found. Let us point to His redeeming blood and say behold the way to God.

O. D. BOWEN.

Ellisville, Miss.

The Plan of Salvation.

Since my earliest recollection I have heard preachers talk about the "plan of salvation," as if it was something in which both God and the sinner had a part—the sinner to do something and God to save the sinner because he did something, therefore awarding salvation, in consideration of merit on the part of the sinner. Suppose we illustrate by taking a house that is to be mine when completed.

A friend sees that I have no house, and in mercy sets about to design a house, just such a house as he thinks I need. He does this without consulting me. I am not in the least interested in the matter. After the specifications have been drawn, he comes to me and places them in my hands, at the same time pointing out the lot where the house is to be built, with all the material necessary for building the house on the ground, and says: "You take the material and build the house according to the specifications, and I will present to you the house when completed."

Would the house be a gift? Only in part. The lot and material would be a gift, but I would have under the law a mechanic's

claim on the building for labor performed. The house would not be a gift only in part. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast." Eph. 2:8, 9.

By the way, is the "plan of salvation" not a theological term rather than a scriptural term? Where is it found in the Bible? I admit that there was a plan of salvation devised back in the "council chambers of eternity," but it was never submitted to man for his indorsement, or to be worked out by him. It was the product of infinite love, conceived and designed by God without consulting man, and when man was in no way concerning himself about the matter. The plan was for Jesus to come into the world and suffer and die for man, take the sinner's place, and pay the sinner's debt. All this was done. The ransom was paid, and deliverance made possible to the sinner. What the sinner must do is to take Jesus as his present and eternal Savior. It requires no great intellectual effort to accept Christ, and the offered salvation. Both the ignorant and unskillful may be saved as Christ is our wisdom, and has in His death and resurrection wrought out the plan, and we have only to accept the results.

Faith is receiving, and is an exercise of the heart rather than of the intellect, otherwise the simple-minded would have but a small chance of being saved. Let us say less about the plan and more about the Christ. Paul studiously avoided all metaphysical disquisitions, and declared that he would know nothing among the enlightened Corinthians but Christ and Him crucified. This was enough. The common people could grasp such preaching. When the heart's eye is once fixed on Christ it is not long until the heart is made to leap for joy.

The trouble with much of the modern preaching is that it magnifies intellectualism and minimizes heart exercise in religion. I was converted during a Methodist meeting. The meeting was conducted by a very young beardless preacher. He could not preach much, but he was in dead earnest. He was not a theologian nor logician, but he had much to say about Jesus as the Savior of sinners. He did not go into an analysis of a plan—if you please, "the plan of salvation," but many were converted. They accepted Christ and rejoiced in hope of the glory of God.

Some think one can't be saved under Methodist preaching. Spurgeon was saved while listening to an illiterate Protestant Methodist preacher. Methodists may be at fault in their reasoning concerning salvation, but when one preaches Christ as the only and all sufficient Savior then he is as sound as anybody.

Again, I say, let us have more of the Christ and less of the plan.

W. I. HARGIS.

Columbus.

For the last two weeks Columbus has felt the quickening impulse of school open-

ings. The I. I. & C. threw open its doors for the reception of our Mississippi girls on the 17th inst., and on the 18th 532 had registered, and now something over 600 are upon the roll. President Kincannon and his large faculty have gone earnestly to work and all departments are moving off grandly. Baptist homes of our State are represented in the school by 125 girls. Wish our denomination was more largely represented on the faculty. We have only three teachers.

The new laundry building is about finished and the new Music and Industrial Hall, a magnificent three-story brick building, will be completed by the 1st of December. I would say to Baptist parents whose daughters are here for the educational advantages offered, that they should pray for not only the physical and intellectual development of their loved ones, but also for their religious welfare. Pray also for the pastor who preaches for them every Lord's Day.

The president is determined to hold the college to the original intention, that it should be an institution conducted on Christian principles and controlled by Christian people. Chapel exercises are held every morning, in which there is singing, reading of the Scriptures and prayer. These exercises are usually conducted by one of the resident pastors of the city. The girls of the different denominations are required to attend service at their respective churches every Lord's Day at 11 o'clock.

In addition to this there is held every Sunday morning in the college chapel an immense Sunday School. After the opening exercises the different denominations go to rooms set apart for them and study the lesson as prepared by the denominational boards. Our Baptist girls use the literature of our own Board at Nashville.

There is also a Y. W. C. A. in connection with the institution which is largely attended and very helpful to the student body.

I have written at some length that our people might know about the moral and religious influences of the college.

Franklin Academy, our great public school, opened on Monday morning the 22d inst. What a body of young life—some of it very young. Six hundred and twenty were enrolled the first day, and they are now building another house in order to keep from crowding overmuch. Prof. Cook, the principal, like the president of the college, is a school man right, and a splendid Christian gentleman. He has the school opened with singing, reading of the Scriptures and prayer. One of the pastors usually conducts these exercises.

Your readers may easily see that the educational interests of Columbus are being well looked after, and as President Hardy, of the A. & M., said at the Columbus Association, there is no conflict between the denominational schools and the State institutions, for all are full.

A. J. MILLER.

Sept. 29, 1902.

Query.

Please give Scripture for the practice of preferring a charge against a member—You certainly can do this, as you say to W. E.

Fail "that no church has a right to exclude any member without first preferring a charge and giving the accused an opportunity for defense."

It seems to me that you and Paul fail to agree about this matter.

I need and want further light.

J. P. BROWN.

Kosciusko, Miss.

Blue Mountain.

Yesterday was a good day at Blue Mountain. There were 384 in Sunday School; large congregations; six received by letter at the eleven o'clock service, and two received at night, one of whom was for baptism. We expect the Sunday School to go to 400 by next Sunday.

Fraternally,

J. N. McMILLIN, Pastor.

Some Preachers I Have Known.

NO. 2.

THE UP-TO-DATE PREACHER.

When I was a growin' up you never hearn tell of the Up-to-Date preacher, but now he is a common occurrence. Now Dick Gardner haint no objections to a man being spat up with the times, and what's more, clean ahead of the hull push, but thar are some things he dūz object to and one of them things is the Up-to-Date preacher. Dick aint opposed to edication, but he kalkerlates that there are some things that can be edicated till it aint got no sense. He has noticed that the more you feed a goslin the bigger goose it grows, and this is true about schooling with some folks. Now Dick Gardner is the last man on earth to depreciate any man, he believes in given' every man his dues, but he hues to the line if some of the chips do fall in his own shoes.

But to resoom. There is one thing as sartin as human depravity about the Up-to-Date preacher, and that is his lack of soundness. Thump him with the gospel hammer and you will find him doty. Dick Gardner can always tell by the ring of a thing whether it is solid or not. And he aint never got to that point yit where the pure Gospel is not relished. He likes the old Gospel themes, such as Regeneration, Justification, Faith, Repentance, and so on, but you don't hear them from the up-to-date pulpit.

The Up-to-Date preacher selects popular themes for treatment. I hearn a friend of mine say that he heard a preacher once take as his subject "The Psychological Influences of the Atmosphere." Dick can't find much Gospel in such a subject as that. Now this same preacher, when he had finished his harang stepped down out of the pulpit and announced to the congregation that the church would take communion. He said, "My friends I beg your pardon for introducing this unpleasant subject. I, for my part, would leave off all practices of a questionable nature, but the communion is a sacrament bequeathed to us by our fathers and practiced by all the churches, and as churches we are forced to observe it as they have directed. So I beg of you not to hold me responsible for the closeness of our rules on this subject. If I hand my way I would throw the doors

open to the Christian world." Yes, and if Dick Gardner had the ordering of it, he would pop that preacher out of the pulpit so quick that it would make his head swim. The ide' of making apologies for what God has ordered. But this is the drawin' card with the Up-to-Date preacher. He can't afford to come out pat upon the doctrines that might offend some of his hearers, nor can he afford to denounce sin, and thus with neither doctrine nor a gospel against sin to preach, how can he do anything else but prate about sentimental nothings.

In contemplating this character I am forcibly reminded of a little incident which happened some years ago. Ant into the livery business, and the first thing he did was to have painted a sign consisting of himself holding a species of the long-eared tribe by the bridle. One day he saw a friend of his gazin' intently at the sign. "Do you think that picture resembles me?" said the man.

"Wy yes," said his friend, "but say who is that holdin' you by the bridle?"

Dick Gardner wishes that some sturdy old soldier of the cross held the Up-to-Date long-eared donkey, whose bray, honest pewmen like himself, are compelled to listen to, by the bridle. He sincerely hopes that in a short time the denomination will pen its asses.

DICK GARDNER.

Border Springs Church.

We had a fine day yesterday at this old church. A fine attendance at Sunday-school—a large orderly and attentive congregation to wait on the Lord and listen to the preacher and a good collection lifted for Home Missions, were some of the enlivening features of the occasion.

Two and a half years ago this church had no Sunday-school—but now (and for more than two years it dates back) she has one of the best Sunday-schools of any country church in the Columbus Association. It is evergreen and is under the supervision of two of the brightest, most promising young men in the church, to wit: Prof. R. C. Morris, superintendent, and Mr. Aubrey Stanley, assistant superintendent, assisted by a corps of splendid teachers.

Two and a half years ago this church was contributing very little, if anything, to missions, now she is in the front rank among our country churches in mission work. Once seriously divided—now almost thoroughly united in every good work. The Lord hath done great things for Border Springs Church, whereof the pastor is glad. The growth numerically, has kept pace with its growth in other respects. Besides additions otherwise, thirty-six have been baptized in the last three years. Another splendid record for this church is that a healthy discipline is uniformly enforced—hence a few have had to be excluded. I know of no church that has a brighter outlook, than this. I am trying to get THE BAPTIST into every home represented in the church.

This is my third year as pastor and the Lord willing, I shall labor on with them, perhaps, several more years. I hope and believe I shall get them to move up, ere long, to half-time preaching. So mote it be.

H. M. LONG.

Sept. 29, 1902.

THE HOME.

To The Children.

NO. XXVI.

DEAR CHILDREN:

We arrived at Rock Island on the night of December 3rd, 1863. It was very cold and cloudy, and the ground was covered with snow. The name, occupation, age, height, weight, company and regiment of each prisoner were then enrolled and we were divided into companies of one hundred and twenty-five each and marched off to the prison grounds a short distance from the city. The prison grounds were enclosed with a plank wall about fifteen feet high, with the plank nailed on perpendicularly. On the outside and about four feet from the top a plank walk or parapet was arranged all around the wall with sentry boxes one hundred feet apart. On this parapet sentinels walked night and day, guarding the prisoners and ready to shoot on the least provocation. Large lamps were hung directly under each sentry box, on the inside of the wall. There were eighty-four houses each eighty feet long and twenty feet wide, in the enclosure. These houses were built in six rows with a wide street between each row and a space of perhaps thirty feet between each house. There were two wide streets that crossed each other at right angles midway the enclosure; thus dividing the grounds into four equal squares.

After the enrollment and division into companies we were marched into the enclosure and each company occupied one of these houses. So you see we had quite a family. Bunks were arranged on either side of the room in tiers of three, one above another. There were two stoves to each room. There was a partition of twenty feet square used as a kitchen. In this kitchen a large kettle stove was used to cook peas, grits and potatoes. After being assigned to our barracks, as these houses were called, we prepared to go to bed (or bunk). Our bed clothing was rather slim. Each soldier, however, had a blanket and so six of us dirty rebels formed a kind of "trust," thus combining

our stock of blankets and bodies, so as to combat the extreme cold. Three of us lay at the head and three at the foot of the bunk and no packer could have arranged his goods with more mathematical niceness than we adjusted ourselves in that hard narrow bunk. Three pairs of soldier feet unused to water in close proximity to the organ of scent was not altogether acceptable; but for once, at least, we appreciated the old adage, "It is more blessed to give than to receive." One of the boys got angry and got out of the bunk and wanted to fight. I told him to get back into the bed as it was too cold to fight. When one fellow got tired and wanted to turn over, all hands would turn together. We realized another truth that night, that "There is strength in union." Such combination was, in fact, too strong; so next morning by mutual agreement we dissolved our "trust."

I shall offer another prize before a great while.

UNCLE GEORGE.

Cascilla, Miss.

Intemperance destroys opportunities. One of the strongest arguments for temperance lies in the opportunities open to young men and young women in our day.

A Cough

"I have made a most thorough trial of Ayer's Cherry Pectoral and am prepared to say that for all diseases of the lungs it never disappoints."—J. E. Finley, Ironton, O.

Ayer's Cherry Pectoral won't cure rheumatism; we never said it would. It won't cure dyspepsia; we never claimed it. But it will cure coughs and colds of all kinds. We first said this sixty years ago; we've been saying it ever since.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

The first law of health—"Keep the bowels regular." Ayer's Pills are gently laxative. One is a dose. J. C. AYER CO., Lowell, Mass.

\$1250 TO \$3600 Per Year & Expenses.
FOR HUSBANDS—BOTH MEN & WOMEN

At home or traveling. Let us start you. Our Positive Water Pills—a wonderful invention. Great seller—big money maker. Thousands demand. Over 50,000 already sold. Everybody buys. It purifies the blood, water by distillation—removes every impurity. Purifies absolutely pure, sweet, delicious drinkable water. Keeps the bowels regular. Cures all diseases. Write for NEW PLAN AND OFFER.

JONES MEDICINE CO., Jackson, Mississippi.

HARRISON MED. CO., 12 Harrison Bldg., Cincinnati, O.

The Montgomery Advertiser recites that the First Baptist bazaar did a rushing business as soon as the young ladies began to "spiel," i. e., stand in the public street and cry out for the patronage of the passers-by. The paper says; "Five young ladies of the church were in front of the stand giving a first rate imitation of the 'spieler.' True, they had no megaphone, but the lack

of it was due to the fact that they couldn't lay hands on one. They tried their best to get one. In every other particular they were giving the genuine article. Wherefore the rush of business inside." "It helped out the church fund," says the Advertiser. What shall we say about the bargain of female modesty in return for the money taken in?

ROYALINE OIL

THE GREAT

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FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.
25¢ & 10¢ MONEY BACK IF YOU WANT IT

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Panoil Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

BEST ALL-ROUND MEDICINE.

Mr. F. C. Parker, Hillsdale, La., says: "Royaline Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

KEEP THE BABIES WARM THIS WINTER.

It is cheaper than Doctors' bills, not to mention the work and worry of the Wife.

We ship GOOD COAL for both the Household and Factory; also Blacksmith Coal and Foundry Coke.

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Wheat and Cotton Grow Side by Side.

LOW RATES TWICE A MONTH.

Write for Descriptive Literature.

J. N. CORNATZAR, Div. Pass. Agent, Memphis, Tenn.

Associational Meetings.

West Judson—Fellowship, Sept. 2.
Tippah—Mt. Moriah, 4 miles north-east of Ripley, Sept. 3.
Lebanon—Laurel, Sept. 3.
Oxford—Bethany, Sept. 11.
Copiah—Smyrna, 10 miles west of Hazlehurst, Sept. 11.
Pearl River—Cedar Grove, Marion county, 4 miles north of Columbia, Friday, September 12.
Columbus—Macon, Sept. 12.
South Mississippi—Mt. Vernon, Sept. 13.
Judson—Fellowship, Sept. 16.
Chickasaw—Tula, Sept. 16.
Zion—Eupora, Sept. 17.
Tishomingo—Corinth, Sept. 19.
Tallahala—Beulah, 10 miles east of Laurel, Saturday, September 20.
Mt. Pisgah—Sardis, Sept. 20.
Bethel—Bay Springs, 20 miles north of Purvis, Marion county, Saturday, September 20.
Chickasaw—Shubuta, Sept. 24.
Union—Piedmont, Sept. 25.
Boguchitto—Bala Chitto, 7 miles east of Magnolia, Sept. 26.
Red Creek—Midway, Marion county, 14 miles northwest of Purvis, Saturday, September 27.
Yazoo—Bethel, 9 miles west of Vaughans, Oct. 1.
Calhoun—Banner, Oct. 1.
Sunflower—Refuge, Oct. 2.
Rankin County—Clear Creek Baptist Church, Tuesday before 1st Sunday in October, 10 a. m.
Strong River—Galilee, 16 miles east of Hazlehurst, Oct. 4.
Liberty—Centre Grove, 16 miles east of Meridian, Oct. 4.
Lawrence County—Bethel, 3 miles south of Monticello, Oct. 4.
Ebenezer—Corinth, Perry county, 8 miles south of Morriston, Saturday, October 4.
Chester—Poplar Creek, 4 miles south of Sibleton, Oct. 4.
Oktibbeha—Good Hope, Neshoba county, 5 miles west of Philadelphia, Saturday, October 4.
Deer Creek—Bethel, 7 miles from Heathman, Oct. 7.
Aberdeen—Pleasant Grove, Oct. 7.
Yalobusha—Spring Hill, 3 miles west of Oakland, Oct. 9.
Central—Jackson, 2nd Church, Oct. 9.
Mississippi—Bethel, Oct. 10.
Pearl Leaf—Bunker Hill, Oct. 11.
Hobochitto—Olive, 5 miles west of Lumberton, Saturday, October 11.
Louisville—Plattsburg, 17 miles south of Louisville, Oct. 11.
Salem—Fellowship, near Heidelberg, Saturday, October 11.
Bethlehem—Mt. Vernon, 5 miles south of Meridian, Oct. 11.
Coldwater—Peach Creek, 9 miles west of Sardis, Oct. 15.
Carey—Hamburg, Oct. 15.
Kosciusko—Macedonia, 10 miles north of Kosciusko, Oct. 17.

Sipsy—Harmony, Monroe county, 3 miles northwest of Quincy, Friday, October 17.
Fair River—Little Bahala, 8 miles east of Wesson, Oct. 17.
Tombigbee—Salem, Oct. 18.
Leaf River—Buffalo, Green county, Saturday, October 18.
Choctaw—Mt. Nelson, Oct. 18.
New Liberty—Saint Ela, Smith county, 7 miles south of Raleigh, Saturday, October 18.
Hopewell—Jerusalem, 16 miles north of Morton, October 18th.
Trinity—Monte Vista, 16 miles north of Eupora, Oct. 23.
Harmony—Rocky Point, 14 miles southeast of Kosciusko, Oct. 24.
Magee's Creek—Boguchitto, Washington parish, about 16 miles east of Osyka, Saturday before the 2nd Sunday in Oct.

The Colorado Supreme Court has decided that women may not be permitted to enter wine rooms or saloons, unrestricted, on the ground that it would result in injury to public morality. The Herald and Presbyter, commenting on this action, says: "The Court is undoubtedly right, and its decision will be applauded by all well disposed people everywhere. We wish now that the court would decide that men should not be permitted to frequent such places, in the interest of public morality. Still it is something to have the women and the children kept out."



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HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that he above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

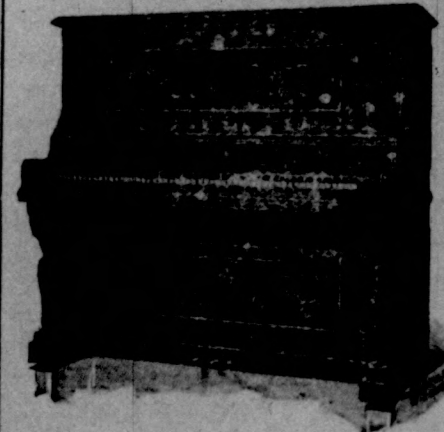
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first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come!
Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

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CLINTON, HINDS COUNTY, MISSISSIPPI.

THE B. Y. P. U.

W. P. PRICE, EDITOR.

Daily Bible Readings.

Mon. 6. Matthew's genealogy of Jesus. Matthew 1:1-17. Compare II Sam. 7:12-16.

Tues. 7. Luke's genealogy of Jesus. Luke 3:23-38. Compare Psalm 89:3, 4.

Wed. 8. Mary visits Elizabeth (vs. 46-55). Compare I Sam. 2:1-10.

Thurs. 9. John's Birth and Baptism's prophecy. Luke 1:57-80. Compare Isa. 40:3.

Fri. 10. The birth of Jesus. Luke 2:1-7. (Matthew 1:18-25. Compare Micah 5:2-4.)

Sat. 11. Joy in heaven over the Christ. Luke 28:20. Compare John 4:42.

Sun. 12. Prayer Meeting. Fruitful or Fruitless. John 15:1-8. Mark 11:12-14.

S. S. Lesson. Crossing the Jordan. Joshua 3:9-17.

REV. W. P. PRICE, DEAR BRO:—I notice you speak in very high terms of the course of Bible study in the "Baptist Union." What is "the Baptist Union" and where is it to be had? I mean, is it a periodical, a tract or what? Respectfully, yours for more light.

Sept. 26, 1902.

The Bro. who wrote the above card can read Greek as readily as most of us can English! And yet, there are still some things he thinks he wants to know. We commend his spirit to all those who are as ignorant of the work as he is.

It is Oxford, Nov. 12, 1891.

The key word is "Education"—Christian Education, of course.

The Junior Leader.

Your church has no Junior Union? Then the reason is easy to guess. It is not because the boys and girls do not want one, nor, we hope, because you do not realize the need of it, but because there seems to be no one who feels capable of becoming Junior leader.

The qualifications of a successful leader has been discussed so much that the young Christian in your church who might undertake this work with great efficiency shrinks from it. She feels that she cannot present the lesson with the skill of this one, nor use the black-board like that one, nor sing with the sweetness of another. Now, the truth is, there are but few qualifications which are essential to the beginning of this work, and these such that the most timid need feel no discouragement. If your church is not blessed with a Junior Union,

and some one feels that the boys and girls are being deprived of much Christian culture that might be theirs, and ought to be theirs, then she possesses the first requisite,—a consciousness of the need. After a consciousness of the need must come a willingness to serve. This is the second requirement the Junior worker must have. And I believe that if there is a conviction that some Christian work should be done, that the love of Christ in the heart will express itself in willingness to serve. The Lord does not use an unwilling instrument, but will develop a willing one for His use. We say by our actions, "Master, not fit," but he who can read the heart reads the true meaning, "Master, not willing!" Let the one who feels the willingness to serve and believes in the Christian development of the children take it to her Lord in prayer and, like Isaiah, say "Lord, here am I, send me," and then if you are convinced that that is the work for you to do, do not grow indifferent and say it is a good work but Lord "send somebody else." It is true you will meet with discouragements and feel like that all your good intentions are misunderstood and all your hard work thrown away, but that will soon pass away for we know that the Lord has wonderfully blessed the work among the boys and girls. The Lord will give you strength to hold on and stick to your work if you will let him. It is the history of all the successful Junior Unions that they have had few changes in their leaders. In fact the most successful are those that have had the same leader from organization. What grander work can you imagine than bringing the children to Christ and then assist in developing them into intelligent cultured Christians—and Baptists?

Sacred Literature Course.

Let us not forget that the Juniors take the same courses of study that the seniors do, only written up in a different form. Nearly 8,000 Juniors studied the courses last year. Next year's course begins with the October number of the Junior Baptist Union. The topic of the Sacred Literature Course will be "The Life Story of a Young Christian." Dr. Chivers has again consented to undertake these lessons and we know what a treat is in store for the Juniors when Dr. Chivers is at the helm. The Junior pa-

per is the text book of the Junior C. C. C. It is a wonderful help and interesting paper. I would that it might find its way into all the Baptist homes where there are any children. Let all the Junior societies do their preliminary work at once so that the Juniors may all be ready to commence this delightful story the first week in October.

Palestine Meeting.

This meeting was intended for Juniors but our seniors made quite a success of it. The program was provided and the various parts were assigned to competent young people several weeks in advance so that careful preparations could be made. The papers or addresses were interspersed by suitable hymns by the congregation or choir. The following subjects were treated in a brief, bright and interesting way:

Geography—boundary, size, climate, vegetation, mountains, rivers, plains, lakes, etc.

Government—Past and Present.

The Sea of Galilee.

The meeting was closed with the "Palestine song," which follows:

First the line on coast we make.
Miram next, a marshy lake.
Then the Sea of Galilee.
Exactly East of Carmel. See
The Jordan river flows through both.
To the dead Sea on the South;
And the Great Sea westward lies.
Stretching far as sunset skies.

Looking northward you may view
Lebanon, and Herman too;
Carmel and Gilboagrim.
Tabor-Ebal, Gerizim.
Near Jerusalem we see
Olivet and Calvary.
Judea's hills rise south and west
Of lonely Nebo's lowering crest.

On Zion stands Jerusalem.
Six miles south is Bethlehem.
On Olive's slopes is Bethany.
Bethabara, by Jordan. See
Our Savior drank at Sychar's well.
Of boyhoods days let Nazareth tell.
At Cana, water turned to wine,
Showed our Lord to be divine.

Capernaum, by Galilee,
Near its twin, Bethsaida.
Caesarea, Philippi,
At Herman's base is seen to lie.
Along the coast these three appear:
Gaza, Joppa, Caesarea.

South, to Bethel, you may go,
To Hebron next, and Jericho.

From heathen Tyre material came
To build a temple to God's name.
The sorrowing widow's son at Nain
Jesus raised to life again.
See Dan, where Jordan's waters rise;
Beersheba, nearer tropic skies.
North and south these cities stand
And mark the length of Israel's land.

This song is sung to the tune of "Maryland, My Maryland," and the outline and loca-

tion of the places is put on the black-board as the song is sung. When finished it shows the map of Palestine and location of all places named in the song.

TWO BOOKLETS.

"Ideal School" (Alfred) shows first violation of "Golden Rule" and why not now lived up to. 64 pages, 10c.
"Gladie's Glen" (Alfred) shows when "Golden Rule" will be reinstated and lived up to by all. Very instructive; intensely interesting.
HIGGINBOTHAM BROS., Publishers,
Faulkton, S. D.

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Observation cafe cars, under the management of Fred Harvey. Equipment of the latest and best design.

Deaths.

Death notices of 100 words and marriage notices of 25 are printed free; all over cost one cent per word, which must accompany copy of notice.

Memoriam.

On the 18th day of September, 1902, Mrs. S. J. Yates fell asleep in Jesus at her home near Utica. Sister Yates had been a long and patient sufferer from paralysis. She was a little past seventy-two years old when the Lord sent to take her home. When fifteen years old she gave her heart to Christ and united with the White Oak Baptist Church; later she joined the Baptist church in Utica. During all these years she lived a consistent Christian life.

R. A. COHRON.

Mrs. R. I. Pearce.

Mrs. R. I. Pearce, who died at Sardis, Miss., August 15th, 1902, was born in Tennessee on April 28th, 1834. She moved to Mississippi when a child. She professed faith in Christ and joined the Baptist church at sixteen years of age. It was my privilege and pleasure to be her pastor for four years, and during that time I had opportunity to know something of her life. Her hope was her comfort in life and her anchor in death. She was the mother of ten children. Four of them and her husband preceded her to the other shore.

J. W. S.

S. W. Perry.

The subject of this sketch, Father S. W. Perry, was born in Twiggs county, Ga., in the year 1817 and was near 85 years of age. He had lived in and worked for the Baptist church forty years or more. He was a man of great energy and determination and had strong religious convictions. He leaves four children and a host of grandchildren. He was father-in-law to Rev. W. P. Chapman, of Virgil, Miss. He was afflicted all his life, but now has gone where the "wicked cease from troubling, and the weary are ever at rest." The deceased was a member of Willis Lodge No. 92 of Free and Accepted Masons. Died September 19th, 1902.

W. P. CHAPMAN.

B. F. Tillman, Jr.

On the 14th day of March, 1890, little B. F. Tillman came to make glad the hearts of two loving parents. For more than twelve years this young life was one sweet song of joy and comfort to his fond parents, the two older sons having grown up and gone out into the activities of life. Some time before his death "B. F." expressed his desire and purpose to join the Baptist church at Gallman, and was anxious to attend the protracted meeting which began during the early part of his illness. But the dreaded typhoid fever came on and slowly undermined this little body till, on the 9th of September, 1902, the vitality gave way and the little spirit that had learned to love the Lord took its flight to the beautiful home which the Savior had prepared, where hurtful changes and sickness and death will never invade.

The body of little "B. F." was laid away and will sleep in the cemetery at Gallman till our Lord shall come back to raise it up and glorify it.
Dear parents, comfort your hearts with the sweet assurance, "I shall go to him, but he shall not return to me."
R. A. COHRON, Pastor.

Mrs. Martha Gardner.

Sister Martha Gardner was born in Alabama March 27, 1831. Came with her parents when a child to Jasper county, Miss.; from thence to Copiah; from thence to Amite, where she resided till the Lord said, it is enough, and took her home on September 6th, 1902.

She was married to G. P. Gardner on November 26th, 1849, who preceded her to the Christian's rest, last October. She joined the East Fork Baptist Church and was baptized by old Father Z. Reeves in 1857.

Sister Gardner was one of the most devout Christians I ever knew. About twelve years ago she was stricken with paralysis, and from that time to the end she was an invalid much of the time in bed, but she was never heard to complain or murmur. In all her afflictions she bore it all with superhuman fortitude. She was a great lover of good books, especially the Bible, the greater part she could quote from memory. It was the writer's privilege and pleasure to visit her home. It was not rich in this world's goods, but that sweet Christian atmosphere would enrapture the whole being. Thank God for such hours, for such companions. Almost a whole year she lay in bed, almost entirely blind, yet not a murmur, as she said I am only waiting for the summons.

On the Sabbath in September at Hebron, the church being beautifully draped, in the presence of a host of friends and loved ones the writer conducted one of the most impressive funerals ever witnessed in that church.

To the loved ones I would say, weep not, your mother has only gone on before to welcome you to the saints' rest. The Lord comfort you all.

J. J. WALKER.

Stacey Lord.

Stacey Lord, of Greenville, Mississippi, is dead. About sunset, on the 2nd inst., he crossed the street in front of his store to a soda fountain, and, while there, without premonition, dropped dead. Around his prostrate body a circle of loving friends soon gathered with bowed heads, and bleeding hearts, and, as the news of his death spread, the widening circle grew until a multitude of his fellow-citizens, of all creeds and conditions, stood around and about him, praising his life and deploring his death.

This agitation over his death, so sudden and unexpected, was due not so much to the way he had died, as to the way he had lived. I never knew a more exemplary citizen, a better man, or a more consecrated Christian than he was; and, in saying that, I am quite sure that I voice the sentiment of all among whom he lived. I knew, from his manner of life, that he was held in high esteem, but I had no conception of the strong hold he had upon the hearts of the people until manifested by their outspoken praises after his death. The "good works and almsdeeds," which he did, like the "coats and garments which Dorcas made," were freely exhibited, after his death, with weeping and tears.

He was about fifty years of age, and unmarried, when he died. His early life, I learn, was spent in, or about, Rienzi, Miss. Afterwards, he went to Brownsville, Tenn., and there engaged, for some time, in business; then went to Chattanooga, Tenn., and engaged in business until about five years ago, when he came to Greenville, Miss., where he lived, and conducted a drug business, until his death. His business, in Greenville, was

prosperous and successful. His was one drug store where nothing but medicines could be bought on the Lord's day. He was a very hard worker. His rule was to rise before six o'clock in the morning and work until ten o'clock at night. His work was twofold—for the Lord and for himself—and, in my judgment, he made the Lord's work predominant, and was successful in both. Different from most business men, he esteemed his secular work as a means to the great end of making him more efficient in his work for the Lord.

He was a member of the Greenville Baptist Church, one of her deacons, her treasurer, superintendent of the Sunday School, teacher of the Bible class, organizer and leader of a B. Y. P. U., and when the pastor was absent, or when without a pastor, he conducted religious services on the Lord's Day, morning and night. Feeling it to be his duty, which seemed to harmonize with his desire, he attended regularly the Baptist State Conventions, Deer Creek Associations, Delta Conferences, and all other gatherings, in his field of labor, which had as their object the advancement of the churches, and the spread of the gospel. He was a Vice-President of the Baptist State Convention, and a member of the Convention Board. In all departments of religious work, he was active and zealous. It was a rare thing for any one to attend services at the Baptist Church and fail to receive his warm welcome and hearty handshake. He tried to make young men feel that they were especial objects of his solicitude and love; and his words of kindness, reinforced by a sympathetic and loving nature, usually touched a responsive chord in their hearts.

The sick and afflicted were objects of his care and attention, and if he knew of such he rarely failed to visit and comfort them. He was very fond of children, and learned and remembered their names with wonderful aptitude, and they knew and loved him. Perhaps no one in Greenville knew as many children, or manifested such interest in them, as he did; and I am quite sure that no one was as much beloved by the children as he was. His light was always brightly shining, and many a darkened home, and gloomy heart, were illumined by it.

It radiated not only in the church, but on the streets, around the fireside, in the social circle, in the store, everywhere he went. He was richly endowed with social qualities, which were refined and purified by spiritual graces, and these were exhibited by him in the social circle with admirable and helpful effect. His desire and purpose in life were to do good, to serve God, help men and lead them to Christ. He felt that the road to happiness led away from self, and he found joy in sacrificing his time and strength for the good of others. So pure and consistent was his life, that he won, and held, the confidence of men of all shades of opinion and religious belief. Everybody believed in his integrity, and accorded to him sincerity of purpose. He showed how a man could be "in the world and not of the world;" how a man could engage in secular business, make it a success, and at the same time serve the Lord, not by so living as that nothing can be said against him, but by so living as that much good can be said of him and accomplished by him. He showed that the highest type of Christianity is compatible with general popularity, and wins the admiration and confidence of mankind. He felt like "redeeming the time"—buying up the op-

portunity,—knowing that "the night cometh," when that could not be done; so he was always busy. His loss to the State, to the Delta, to Greenville, to the cause of Christianity and to our church, is great and will be deeply felt. I have not written to praise him, but, as a friend and co-laborer, who knew him well, to present him as he was, to encourage the living to emulate his example. If I were to select as his epitaph one sentence as setting forth his life, I would choose this, without deviating from the truth: He was "not slack in diligence; fervent in spirit; serving the Lord."
R. B. CAMPBELL.

Greenville, Miss., Sept. 6, 1902.
[We have reprinted this because of two prominent errors in the former print.—Ed.]

Married.

Butler—Dunn.

On the 24 of September at the home of Mrs. P. F. Dodds, sister of the bride, Miss Birdye Dunn and Mr. R. P. Butler were united in the holy bonds of wedlock.
M. J. DERRICK.

Allen—Latimer.

At the home of the bride's parents, Utica, Miss., on the 17th of September, 1902, Miss Lillie L. Latimer and Rev. W. S. Allen, of Gunnison, Miss., were united in marriage by Rev. R. A. Cohron.

Mr. Allen and his wife are both well equipped for the work the Lord has given them to do, each having received thorough college training.

We wish for our brother and sister a long, useful and prosperous life in the cause of Christ.

R. A. COHRON.

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| " Hattiesburg, 10:10 a. m. | 7:15 p. m. |
| Arrive Jackson, 2:00 p. m. | 11:05 p. m. |
| No. 1. | No. 3. |
| Arrive Gulfport, 11:15 a. m. | 10:00 p. m. |
| " Hattiesburg, 8:15 a. m. | 6:35 p. m. |
| Leave Jackson, 4:35 a. m. | 2:40 p. m. |

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Parties can leave Jackson in the afternoon and reach Mobile or points on the Gulf Coast the same night, or take the L. & N. Coast train in the morning and go to interior towns without lying over in Gulfport.

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Gulfport, Miss.

WOMAN'S WORK.

Woman's Central Committee.

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Announcement.

At the last session of the Woman's meeting, held during the sitting of the Baptist State Convention, at Water Valley, Mrs. E. G. Hackett, president of the Central Committee, appointed Mrs. A. J. Aven as a committee of one to provide for editing a column in "THE BAPTIST," devoted to the interests of Woman's Work. At Mrs. Aven's earnest solicitation, I have decided to undertake the work, though not without serious fear, as to the probability of success.

Many years ago, in the beginning of our organized work, it was my privilege to take an active part. Most of those with whom I delighted to labor, have either moved to other States, or been translated into the higher sphere of the church triumphant. Yet, though the times change, and the workers change, the work is the same, "yesterday, today and forever," and the same love to him, and to our fellow men, dwells in the hearts of his followers, in all ages, and under all circumstances. According to my understanding, it is not desirable, that I, or any other person, do much of the writing for our column. The Baptist women all over our State, are cordially invited to send to me their communications, and these I will transmit to the Editor of our valuable paper, who has so kindly offered us the space.

Communications may be of three kinds, and I will endeavor to describe those as plainly as possible: First—I will be glad to have short letters, from members of local societies, giving any points of interest in their work, or describing some woman's meeting held in connection with their association. Second—Brief clippings, bearing directly or indirectly upon woman's work, will be acceptable. Third—Original articles, brief and strictly to the point are asked for.

Those who write for the woman's columns of "THE BAPTIST," are requested to conform to the following directions:—Send your manuscript to me, on Monday of each week. Write with ink, and leave one side of every page blank, signing your full name.

(Mrs.) J. L. JOHNSON, Clinton, Miss.

Woman's Meeting of Copiah Association.

This meeting was held in connection with the association of Smyrna Baptist Church, ten miles west of Hazlehurst, Sept. 12th. The vice-president, Mrs. W. A. McComb, of Crystal Springs, conducted the meeting and carried out a well prepared program. Her address was full of encouragement and helpful suggestions, recommending advancement along all lines and the faithful carrying out of the recommendations of the Boards. Woman's Work in this association is in a prosperous condition, there being societies in almost all the churches. These were represented by enthusiastic earnest workers, who we feel sure gained added strength from this brief, but delightful association. A new feature of the Home Board for awakening interest in missions, called, "The Home Department" was thoroughly explained by Mrs. McComb and a number of ladies agreed to become "Visitors" in their respective localities.

Any one interested in developing the mission spirit among the indifferent, can get this unique plan with literature necessary free, by writing to Mrs. W. R. Woods, Meridian. Missionary Publications was presented by Mrs. J. D. Grandberry, Hazlehurst. It was gratifying to learn THE BAPTIST had a great many readers in the audience. The Foreign Mission Journal and Home Field had many subscribers and the leaflets and monthly mission program were urged read and carried out. Mrs. Woods, of Meridian, Secretary of Central Committee, was with us and awakened increased interest on this and other subjects by hereafter talks and consecrated enthusiasm. The Frontier Mission Box was presented by Mrs. McComb.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

We send a box this year to Rev. T. F. McLeod, Dayton, Texas. The work of providing for each member of his family was given to the various societies, and when the children "gave out" so societies were asked to send some table linen, others quilts and blankets, some a bolt of bleached cotton, another brown cotton. Some of the weak churches that had never taken part in this work, were asked to send buttons for the family and some thread. This plan of assigning definite work to societies has been tried for several years and the result is always magnificent box for the missionary. Another plan we have in Copiah is, we send our box early, before the winter begins, and then the missionary's family soon know what they can depend on from this source. We meet October 3rd, at the home of our vice-President, Mrs. McComb to pack this box, and representatives from all the societies are expected to be present. Only those who have taken part in a Box Packing, and especially at Crystal Springs, where such lavish hospitality is extended by way of an elegant dinner spread in the shade of the church and enjoyed in the midst of so many loving hearts, can know of the delights that come to us as each society places in the box her contribution to the family of this worthy man—our substitute on the Frontier.

The Golden Rule is beautifully exemplified in our box and remembering "the cup of cold water" "and as oft as ye do it to the least of these," we return to our homes thanking God that we have a part in preaching the gospel upon the Frontier. A round

table discussion was held as to feasible ways and means of raising money. Many practical and helpful suggestions were made and several "experiences" given. Mrs. McComb, Mrs. Woods, Mrs. Green and Mrs. Granberry took part in this discussion. Two new societies were organized, at Bethel and Smyrna. It was a great privilege to have Mrs. Woods with us as all felt the influence of her beautiful consecrated life who came in contact with her. Her work as Secretary is hard and carried on amid great difficulties, but with her enthusiastic nature she overcomes obstacles and is making a grand success of her work. The hospitality of the Smyrna neighborhood was lavish almost to prodigality. Mrs. Woods and myself together with brethren Williams, Hemby, Hobbs and others were delightfully entertained at the home of Mr. and Mrs. Robert O'Quinn. Our next meeting will take place one year hence with the Hopewell Church.

(Mrs.) J. D. GRANBERRY, Secretary.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars reward for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & Co., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

Cures Rheumatism and Catarrh. Medicine Sent Free.

Send no money—simply write and try Botanic Blood Balm at our expense. Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful aches in back and shoulder blades, shifting pains, difficulty in moving fingers, toes or legs, bone pains, swollen muscles and joints of rheumatism, or the foul breath, hawking, spitting, droppings in throat, bad hearing, specks flying before the eyes, all played out feeling of catarrh. Botanic Blood Balm has cured hundreds of cases of 30 or 40 years' standing after doctors, hot springs and patent medicines had all failed. Most of these cured patients had taken Blood Balm as a last resort. It is especially advised for chronic, deep-seated cases. Impossible for any one to suffer the agonies or symptoms of rheumatism or catarrh while or after taking Blood Balm. It makes the blood pure and rich, thereby giving a healthy blood supply. Cures are permanent and not a patching up. Drug stores, \$1 per large bottle. Sample of Blood Balm sent free and prepaid, also special medical advice by describing your trouble and writing Blood Balm Co., Atlanta, Ga.



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TEMPERANCE.

BY W. H. PATTON.

What Whisky Men Propose to Do in Texas.

"We next propose to send a powerful lobby to the legislature next winter.

"I believe that the funds of this pool, by next winter, will be sufficient to buy up any Democratic legislature that ever met in Texas.

"As a bluff, we will demand the repeal of the entire local option laws of the State. We don't expect to get this much, but we will make the demand as strong as we can and then compromise on what we can get. What we do expect to get, and what we will really work for is the repeal of that portion of the law which compels us to wait two years before renewing a local contest after being defeated, and which allows the Prohibitionists to renew it at once when defeated. The other big thing which we will go for is an amendment of the law so that the Prohibitionists of the dry country districts of a county will be forced to abide by the result in their own localities when they force an election to knock out the county seat."

"Has the Waco Riggins committee participated in any of the recent local option contests?" I inquired.

RIGGINS GAME.

"Not very much as yet," replied Mr. Newcomb, "because they are just getting organized for this work. Mr. Riggins engineered the campaign in Caldwell and got scooped. He has also taken some part in a few small campaigns around Waco, but these were preliminary skirmishes. The first real battle was the recent campaign in Lamar county, of which Paris is the county seat. We had a hard time there. I don't yet know how much money we spent in Lamar, but it was an awful amount. We got up a petition of business men against Prohibition. Then, the luck! 2,000 women, many of them wives of these same men, signed a petition asking the men to vote against us. The only way we finally beat the Prohibitionists was by importing 300 votes from the Indian Territory. It was a still hunt campaign."

"What are your plans for future local option campaigns?" I asked.

"We merely propose to adopt

the still hunt plan which was so successful in Lamar. We propose to fix the newspapers and politicians. We intend to buy up the nigger vote. By paying a good price, say five dollars per vote, and by working chiefly in the black counties, we can carry any proposition in this State, I don't care what it may be.

"Of course the Prohibitionists will try to work the black vote through the nigger preachers, but they can't do it, because, when the nigger can get five dollars for his vote, he will argue with himself that it is merely a business transaction with which religion has nothing to do.

"The outlook is most gloomy for the trade in this State. If we don't pour out the money, I am afraid that the next legislature may submit the question of Prohibition to the whole State."

This is the whisky program in all its ugly nakedness. This is what is in store for the people of Texas.

But to be forewarned is to be forearmed and a rocky road is ahead of the rum-sellers of the Lone Star State.

Most of the members of the next legislature will likely have declared themselves hostile to the saloon or they could not have been elected. Let the immortal Texas Declaration of Independence, signed by the Spartans of the plains on the banks of the Brazos, March 1, 1836, haunt the legislative dreams. The closing paragraph reads:

"These declarations we solemnly avow to the world, and call God to witness their truth and sincerity; and we invoke defeat and disgrace upon our heads, should we prove guilty of duplicity."

I cannot otherwise than believe that the Texans of today will meet this issue in the spirit of the Fathers of 1836, in the spirit of San Jacinto, of Goliad and of Alamo.

OI-KO . . .

Is an Anti-Bilious Family Medicine and is the best Home Treatment in Diarrhoea, Flux, Colic, Indigestion, Chills, Fevers, etc. The finest Soothing Syrup. Is not a purgative but a neutralizer. Let us send you circulars and testimonials.

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Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulham & Co., Druggists. Price \$1. Mail orders promptly filled.

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A Pleasant Lemon Tonic.

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Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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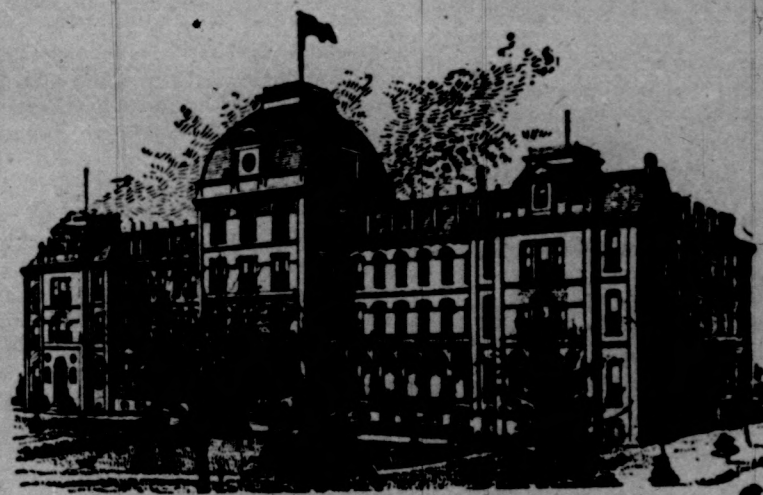
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The Judson is not a cheap school, but offers the best and charges a reasonable price. Tuition free to daughters of active ministers of the Gospel, and reduced rates for board.

Sixty-fifth Annual Session begins September 25, 1902.
For catalogue address President ROBERT G. PATRICK, D. D., Marion, Alabama.

Personal.

—Rev. H. A. Bagby goes from the Calvary church, Richmond, to Greenville, S. C.

—Rev. A. E. Owen, D. D., has been called to the South Street Church in Portsmouth.

—Dr. Landrum, on Sept. 1, entered on his 7th year at the noble First Church, Atlanta. He received 186 members into his church last year.

—The great American Baptist scholar, Dr. Henry G. Weston, of Crozer Theological Seminary, celebrated his 82d birthday last week.

The Baptist Chronicle, Louisiana, is running half size, pending the organization of a \$6,000 stock company to project in on a large scale.

—The death of Dr. Angus, in England, last week, at the good old age of 97, removes from the walks of men one of the greatest Baptists in the world.

—The Second Church, Jackson, will begin a protracted meeting Oct. 12, assisted by Bro. G. B. Butler, of New York. The prospects are good for a fine meeting.

—The dedication notice of the Tupelo Baptist Church appears in this issue of THE BAPTIST. Last week it read out of this church appeared. Being so crowded, we could not get both in last week.

—The following preachers from Mississippi will attend the Seminary during the coming session: M. J. L. Smith, B. B. Hall, M. R. Cooper, S. E. Tull. There may be others but we do not know of them.

—Letters to this office from several leading brethren in the Delta call attention to reappearance in the state of one "Rev." Mr. Stanley, who was here some two years ago. From indications, he is a man whom the churches will do well to let alone.

—We had the pleasure of meeting for a few minutes at the depot one morning last week our life-long friend and brother, Rev. E. B. Smith, now of Blue Mountain, Miss. He and his wife have recently gone through deep waters in the loss of their oldest daughter, Willie. We extend condolence.

—The Jones Medicine Company are running two advertisements in these columns. Turn through the paper until you find them and read them carefully. This company is strictly reliable and will not make any claims which they cannot make good. Write them for replies and testimonials. You will be pleased with them.

—The Courier Journal is authority for the statement that the largest Bible class in Louisville is found in Logan Street Church, of which our Bro. Tralle, of B. V. P. U. fame, is distinguished young pastor. This church also lead all the other 34 Baptist churches in the city and vicinity in the number of baptisms last year. And yet, it is not regarded as one of the "big" churches of the country.

—We have just received and read two little booklets, published by Livingston Bros., Faulkton, S. D. Gladie's Glen, by Arthur Alfred, has 48 pages and sells for 5c, while The Ideal School, by the same author, has 64 pages and sells for 10c. We do not agree with all in these books, but the effort of the author to combat Evolution, Higher Criticism, and Spiritism is commendable. His theory that the end will come in the latter part of 1914, is, according to our understanding of the Book, a mere notion. These booklets stimulate thinking.

—Mr. W. N. Campbell, of this city, a son of ex-chief justice J. A. P. Campbell, has established a school of Stenography

and Typewriting. We have known Mr. Campbell personally for several years and take pleasure in commending him to the public. He is thoroughly capable of giving satisfaction in his chosen line. As a stenographer, his skill is admitted, and his wide experience in all kinds of stenographic work and extensive knowledge of the art should make his school a success. THE BAPTIST is gratified to learn of this venture on the part of an experienced stenographer as it will fill a long felt want in this State, and it commends enterprise to those desiring instruction. Mr. Campbell was formerly one of the official stenographers of this State.

—We have heard of papers being issued by schools, churches, hospitals, political parties, insane asylums, but we never heard of one being issued by jail birds before. Here it lies on the table, Vol. 1, No. 1, of "The John L. Whitman Improvement Association Journal," Cook County Jail, Chicago, Sept. 15, 1902. From the "Official Directory," we see that Mr. Whitman is the kind hearted jailer. It is a 16 page paper, printed on good paper, and gotten up in good style. It asks nor receives advertisements. Under the head of "Religious Notices" one reads this: "Protestant Episcopal Services, Celebration of High Mass, every alternate Sunday in New Jail Chapel." "Catholic Services, Celebration of High Mass, every alternate Sunday, at 8:30 a. m., in New Jail Chapel."

—The new steel ferry boat "Pelican" now under construction at the Dubuque Iron Works for the Queen & Crescent Route will be completed and leave Dubuque about October 15th and be in service between Vicksburg and Delta about November 1st. This is the largest strongest, and every way the best boat of its kind ever built for operation on the Mississippi River. It will fill a long-felt want as the "Delta," now in operation, is no longer of sufficient capacity to properly handle the growing traffic. The "Pelican" is much larger and will doubtless be ample to accommodate all the business for several years. The passenger and freight traffic through the Shreveport gate-way has grown to immense proportions, the increase during the past two years having been phenomenal. The establishment of the fast train and dining car service has made the route very popular.

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

Bred to the Standard, also for Health, Vigor and Egg Production. Four yards, plenty of exercise, proper food and chicks have unlimited range.

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Write them for Catalogues with Prices and Terms.
Special inducements to cash purchasers for the summer.
20 per cent. off when mentioning this paper.

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Dyspepsia Cured.

If you want to be cured of Dyspepsia all you have to do is to write us about it. MOON'S DYSPEPSIA CURE has no equal. It arouses a Torpid Liver, acts gently on the Kidneys, purifies the blood, instantly relieves Sick Headache. It is in a liquid form, thereby preventing evaporation of the most essential ingredients. Do you want to be cured? If so, write us.

MOON'S MAGNETIC MEDICINE CO., Chattanooga, Tenn.

Good Pills

Ayer's Pills are good pills.
You know that. The best
family laxative you can buy.

Want your moustache or beard a
beautiful brown or rich black? Use

Buckingham's Dye

50 cts of druggists or R. P. Hall & Co., Nashua, N. H.

Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

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